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For the Western Luminary.

Congregationalism.

NO. 2.

But there are other principles about which we differ. The decision in the first instance in a Congregational church is final;—from it there is no appeal. All human tribunals are liable to err. Many cases in our churches arise between individuals, their friends usually take sides, and when the church, where each member votes, is convened to try the case, the parties are arrayed, and rarely is the decision satisfactory, but there is no redress.

In the Presbyterian church, the cause in the first instance is tried by a court selected, by the whole church, for their piety and capacity; still, a party who considers himself aggrieved by their decision may appeal to a higher court. The United States and each State have adopted the Presbyterian plan in this particular, and there is no well informed man of any party who would change it. Yet this is the *usurpation* to which Congregationalists would not submit.

Presbyterians contend that there is an inseparable connection between faith and practice, truth and duty, therefore it is necessary to make provision that all who are admitted as teachers, be sound in the faith; hence they require them to adopt a confession of faith. Congregationalists generally do not recognize any confession of faith; they contend for unrestrained enquiry and research.

I do not intend to go into the argument in favor of the utility of creeds for maintaining the purity of the church in its present state. It has been often remarked, and I think truly, "that men are seldom opposed to creeds until creeds have become opposed to them." Dr. Scott, who is said by Congregationalists, to have learned much from New-England divines, in 1798 wrote, "I am very far from being an enemy to free inquiry, provided that it be conducted with humility, sobriety and reverence to God. But *suppositions* sometimes put for the sake of argument, concerning his decrees, operations and dealings, make me shudder as if I heard blasphemy. Surely poor, short-sighted worms ought to be impressed with deeper awe of the infinitely holy and glorious majesty, before whom angels veil their faces, than to use such language, and indulge such reasonings in speaking of God! I must also think, that we should be careful not to intrude with *boldness*, not to say presumption, into things not seen, and not adventurously to deduce probable consequences from revealed truths. I mean not to offend; but it appears to me, that *the pride of reasoning, and confident speculation*, is as much the danger of religious people in North America, as Antinomian laxity and selfishness is of these of Old England. The *rationale* of Christianity, as some call it, if carried further than a sober and full understanding of the Scriptures will prove a dangerous matter. Religion came from God in full perfection, and can never be *improved*, though it may be *spoiled* by philosophy. And the nearer our sentiments, and expressions accord to those of the holy prophets and apostles, the purer will be our religion. The pride of self-wisdom is as congenial to our fallen nature, and as opposite to christianity as any other kind of selfishness: 'for the wisdom of the world is foolishness with God.'"

The boasted unrestrained inquiry and freedom from the shackles of creeds produced that state of things to which Dr. Scott alludes in the above extract. The pride of reasoning, confident speculation, and desire to improve the religion of the Bible, together with the impotence of the Congregational church government to resist error, brought forth fruit, soon after Dr. Scott wrote.—In Massachusetts alone, one hundred and fifty Congregational churches became Unitarian and employed Unitarian ministers, besides a great number of individuals scattered among the other churches who were Universalists or Unitarians. Ministers embraced Unitarian sentiments a considerable time before they avowed their departure from the ancient faith; for error commonly begins with ministers. They waited until a majority of the brotherhood in their churches agreed with them, and then threw off the mask; they were then beyond the power of any ecclesiastical tribunal. And yet strange to tell, this great departure from the faith, is ascribed to "*Presbyterian principles and practices!*"

It has been stated that in every instance abroad, where Presbyterianism has been brought into contact with Unitarianism, it has yielded to the infection. I believe if we trace the introduction of Unitarianism, and error in its various forms, into that church, we will find in every instance, that a breach was first made upon the Presbyterian order itself.

Scotland is mentioned. That Church is united with the State. Such union in every plan of church government, tends to destroy vital religion. The law of patronage there, has opened a wide door to error. An individual unconnected with the church, perhaps without religion, has the power to send to a vacant congregation any minister he pleases. Those who advocated this law contended that there was no danger of its introducing error into the church, because no minister could be admitted who was not examined and approved by a Presbytery. How like the reasoning of *some* in our day. Foreign interference has ever been the bane of the church.

Of the Presbyterian church in England it has been said: "At the restoration of Charles II. the Presbyterians lost the civil ascendency, which they had usurped over their Congregational brethren, and were reduced to the same level as dissenters. Both forms stood on equal grounds. Since that time one hundred and seventy-eight orthodox congregations have become Unitarian, of which from six to ten were Congregational, a few were Episcopal and Methodist, but the great body were Presbyterian. Perhaps this is the only case in which the two forms have had a trial on the same territory, and on equal terms, and we see the result."

Of the brotherly kindness of the first sentence of this extract, I have nothing to say. It would afford me no pleasure to publish to the world the *usurpations* of Congregationalists. Their improper acts towards others, I ascribe to the Spirit of the times in which they lived. In those days the principles of toleration were not generally understood.

The above is considered a strong case in favor of Congregationalism. But what if those churches called Presbyterian in England had renounced Presbyterial government, and were in fact Congregational churches, before one of them became Unitarian? Whether the writer of the extract knew this I cannot tell, but it is unquestionably the fact. In the 1691, the English Presbyterians entered into Articles of Union with the Congregalists. Which were very much like the agreement between our General Assembly and the General Association of Connecticut. From that time they gradually approached nearer and nearer to Congregationalism, till that became their church government, although they retained the Presbyterian name. They concluded that confessions of faith were hurtful things, which cramped the mind, and put a stop to free inquiry and improvements in knowledge. They resolved to let every candidate for the gospel ministry draw up his own confession of faith. These candidates explained away and dropped one doctrine of the reformation after another, till they got to Unitarianism.

I may now ask on which side of the question is this "*strong case.*"

It has also been said: "It is but a short time since, a large number of Presbyterian ministers in Ireland, who had acknowledged the Confession of Faith, and the Assembly's Catechism, and were in as regular standing as any Presbyterian ministers could be made according to the Standards,' were inquired of by the Synod, whether they believed in the doctrine of the Trinity? They refused to answer, but withdrew. Not a single Congregational Church in Ireland, we believe, has become Unitarian."

Now, what is the true history of this case. Several of the Presbyteries in Ireland, concluded that each candidate for the ministry should give his own interpretation to the confession of faith, it being unreasonable to require him to subscribe to it, as it was generally understood. Some were in this way introduced into Presbytery as members; at last a majority determined to dispense with subscription to Creeds entirely. And ministers were ordained contrary to "*The Standards.*" Synod took up the matter, and demanded of these ministers whether they believed in the doctrine of the Trinity. A number of them refused to answer, but withdrew, or they would have been expelled—and thus this leaven was purged out of the Synod of Ulster. If these Unitarian ministers had belonged to Congregational churches, where would have been the remedy? They could not have been reached by any church authority.

I repeat it, I have no doubt, that almost universally where Presbyterian churches have forsaken the purity of their faith, a breach was first made upon the Presbyterian order itself. The government must be impaired before radical error or tyranny can be introduced. How important then to guard it from violation.

It is said that Congregationalism is opposed to sectarian bigotry, and promotes christian fellowship and union. I do not know how it is in New-England. In our state we have Congregationalism in all its proportions. I would not give any ground of offence to the members of our Baptist churches. I have great confidence in the piety of many of them, and they have my respect and affection. They see and deplore many things in their churches, which I believe are mainly caused by their church government. In these Congregational churches there is every diversity of sentiment, from Unitarianism to Antinomianism.—Many of the churches have divided into two and three parts, each part ex-communicated the others, and claimed to be the church; they are "organized into different and often bitterly hostile squadrons." They meet in the same house, on different days, to worship, and refuse to hold christian fellowship and communion with each other and all other denominations. While Presbyterians hold christian communion with all who in the judgment of charity are the true followers of our Saviour. If our New-England Congregationalists are free from sectarian bigotry, and living in fellowship with other christians, they must look for the cause somewhere else, than in the peculiarities of their church organization.

I rejoice in "the spirit of expansive benevolence which has been cherished in the New-England churches:" for what they have done, and are now doing for benevolent institutions, the object of which is to extend the Redeemer's kingdom, and ameliorate the condition of man. But still I think, they must look for the cause beyond their church government. "The two forms of government have had a trial on the same territory, and upon equal terms," among us, (in the west,) and what is the result. Presbyterians are actively and heartly engaged in all the great benevolent enterprises of the day, while very few Congregationalists have done any thing at all, and many of them are found in the ranks of the opposition.

I think I have shewn that where Presbyterial and Congregational Church government differs, the former has the support of God's word, and better agrees with the principles of liberty. Perhaps I may pursue this subject. X.

A HEDGE OF THORNS.—The past history of the human family, setting aside the story of redeeming love, may be comprised in a single expression: IT HAS FORSAKEN THE LAW OF GOD. This law is a way of life, hedged in by thickly set bushes of thorns, whose pricks, firm as the finest steel, infallibly pierce each wanderer from the straight and narrow path traced by Divine love and wisdom. Many of these thorns are barbed and poisoned, so that the touch is death. The hedge is of interminable width on either side. All the multitudes who have forsaken the narrow way, continue plunging upon innumerable thorns through all their course, till death arrest their wretched career. A speedy return is the only possible mode of avoiding the fatal catastrophe.—*Epis. Rec.*

From the Sunday School Journal.

A Missionary for Children.

Mr. EDITOR—Permit a friend to the cause of Christian education, to suggest the expediency of providing "missionaries for children;" whose sole care shall be to preach to the children of Sabbath Schools. In cities, two or three congregations could unite, collect their children in a central place, and employ a missionary for the children. The advantages would be,

1. Preaching such as is generally heard in a mixed congregation, is not adapted to the capacity of most children. Hence their restlessness, inattention, and often times rudeness, during the hours of divine worship. If they were addressed in a manner suited to them, they would be more attentive, more deeply interested than any congregation. The same children, who seem to think that they have neither lot nor part in the services of the sanctuary, when conducted there to join in a mixed assembly, will, when taken by themselves, and told that it is their house, preacher, and sermon, become exceedingly interested in truths, told with very little alteration from what they have heard before addressed to adults.

2. The great interruption to the devotion of Sabbath Teachers, which is occasioned by their having to act as monitors during service, will be avoided.

3. The children will learn to behave well without watching; and,

4. They will attach a much greater importance to worship than they now do.

I could go on mentioning other advantages connected with my proposition, but it is unnecessary. I am confident that next to infantile instruction, the necessity of some such arrangements is pointed out by the growing moral wants of our beloved country. I have had some experience of the benefits resulting from the plan proposed.

On Sabbath afternoons I collect the children of my congregation—I permit *no grown person whatever* to attend. I commenced with the existence and attributes of God; and have proceeded regularly through a systematic course of divinity with them. They never tire—listen with deep interest, and oftentimes with tears, to subjects under which the attention of their fathers frequently flags. I frequently ask them questions, and those who choose answer; and it is no uncommon thing for them to put in a question themselves, which I always endeavor to answer promptly. It would be pleasant to repeat the many little anecdotes which our connexion gives rise to. One: Last Sabbath I was speaking of the great pleasure I should have if I should meet my little children in heaven. One little boy, who receives no religious instruction except that which he receives in the Sabbath School, and at my little sermons, with tears exclaimed,—"And I will be so glad to see you there too!" Another. I had endeavoured to disapprove the absurd idea of chance. An infidel parent, not long after, was talking about chance, and doubting the Scriptural account of creation. "Well," said the child, "if chance made every thing, how is it that chance did not put my eyes in my toes?" The father, and his companions of like mind, have been so laughed at for the defeat, as at least to be silent about their peculiar views on this subject.

A MINISTER OF THE GOSPEL.

Home Missions.

ILLINOIS.

From the Rev. T. A. Spilman, Hillsboro'.

Since my last report, we have had a communion season in this place, on which occasion it was our privilege to add to the little flock, eleven members; six on examination, and five by certificate. The number reported to Presbytery last spring was twenty-eight. Since that time, twenty-five have been admitted, making the number at present, fifty-three. This increase, though small compared with the glorious ingatherings of which we read in other places, is more than we dared to hope for. The *Tract Society*, organized last spring, has been engaged in the work of monthly distribution, almost ever since its formation. The officers and distributers recently held a meeting, when we had the happiness to record the receipt of twelve thousand pages of tracts as a donation from the A. T. S. Feeling our hearts encouraged and our hands strengthened by this parental kindness, we immediately adopted measures to supply monthly with a tract almost the whole county.—For a society so small and so limited in its means, this is no small undertaking: but *the people have a mind to work.*

The beneficial influence of the temperance efforts is very manifest. The society, about twelve months old, now numbers one hundred and sixty members.

INDIANA.

From Rev. B. C. Cressy, Salem, Ind.

Since my last report we have had nineteen additions to the churches under my care, three by letter and sixteen on the profession of their faith. As Salem is not contemplated in my present commission, it is proper that I should state that some of this number have united with this church, the others with Franklin and Monroe churches. Thus you see, the Lord is yet blessing us. Though we cannot record extensive revivals, yet there is a gradual ingathering, and frequent conversions, which should both encourage our hearts and those of our benefactors.

Church organized—a preacher needed.

I am happy to inform you that in the mouth of August, by the assistance of brother Reed, of Bloomington, I organized a church in Jackson co., north of this, consisting of eighteen members, which is to be known by the name of *Brownstown church.* The prospect is flattering for a flourishing church in that region. It is a rich county of land, and we have been agreeably surprised to find so many favorably disposed. They are in great want of a minister. They can raise $150 for his support. Occasionally I go and preach to them, in order to keep them from being utterly disheartened. There are three or four central points in that county which a minister might occupy to great advantage. They must have a preacher.

KENTUCKY.

From Rev. N. M. Urmston, Millersburgh, Ky.

A circumstance which occurred while I was at ——— may be worthy of notice. As I intended spending the week there, I wished to make appointments to preach in various parts of the congregation, and being unacquainted with the limits, and situation of the congregation, as well as with the people, I left it with the eldership to make the arrangements; which they accordingly did; and made one appointment at a house where a woman lay sick, and very near her end. She, and her two eldest daughters, entertained a hope of an interest in Christ; but the husband was a violent opposer of religion, and would not suffer either the wife or the daughters to connect themselves with any church; nor would he consent that we should preach in his house, although his wife was now lying at the point of death. Arrangements were accordingly made for preaching at the house of his wife's widowed sister. But mark the ways of Providence. On the morning of the very day on which I had expected to preach there his wife died. Smitten with this sore affliction, he was the more easily prevailed upon to consent that I might preach in his house. I preached from the text "Blessed are the dead that die in the Lord," &c. and endeavoured to place before the minds of the hearers the blessedness of those who die in the Lord Jesus; and in the way of comforting the friends of the deceased, the blessedness of her who had just deparated, inasmuch as the evidence she gave of an interest in Christ was indubitable. The afflicted husband appeared to be somewhat humbled under the hand of God; but what will be the ultimate effect of this affliction, and the preaching of the word on this occasion, the day of judgment alone will unfold.

From Rev. N. G. Ward, Nicholas Co. Ky.

We have now Sabbath Schools throughout the county, in every place where it was thought practicable to establish one. Most or all of these schools have libraries. There are three temperance societies, the largest embracing between one and two hundred members. I organized one, commencing with twenty members, which I doubt not will become a large society. Much opposition has been made to these societies, but it becomes more and moore feeble.

I should feel encouraged as to my future prospects, were it not for that tide of emigration which is continually carrying off to the new countries, so many of our best members. Mr. C. says, that the emigration is greater from Kentucky than any other state; and it is greater, I believe, among the Presbyterians, than among any other class of the community. This proceeds from their desire to place their families in "free states." I have lost by emigration from the societies to which I preach, during two years, enough to make a respectable church; yet I trust that this, to us, sore evil, will contribute to extend the bounds of the Christian church.

OHIO.

From Rev. J. W. Eastman, New Petersburgh, Highland Co., O.

Since my last, the revival of religion in this congregation, which I then reported as in progress, has been continued. In one of our Sabbath schools, every teacher and many of the scholars have become members of the church. On the 9th Oct. a four days' meeting commenced in this place. On the morning of the Sabbath it was found that our house of worship would not hold all the communicants who were present. Temporary seats were therefore provided in a grove at a little distance, to which the church and congregation repaired; and they found it good to be there. To many that was one of the days of "the year of the right hand of the Most High." Thirty then came for the first time to the table of the Lord. One of them was a widow of nearly three score and ten; several were at the head of rising families, but most of them were in childhood and youth. These, added to the number formerly reported, make 52 that have been admitted to the church since I came to this place [6 months.]—Nearly 20 others are indulging a hope, and about the same number are uttering the great question, "what must I do to be saved?"

From Rev. Samuel Bissell, Twinsburgh, O.

On the third Sabbath in November, our meeting house was dedicated to the worship of the triune God; and on the same day 25 interesting persons, most of them in the morning of life, united in covenant with God and this little flock of Christ, promising to be the Lord's. The day was one of great interest, and will long be remembered by all present. The whole accession to the church during the last year is 36.

From Rev. E. Conger, Ridgefield, Huron Co. O.

In my last, I mentioned that we were enjoying a refreshing from the presence of the Lord; and, although the excitement has in some measure ceased, yet its fruits are truly desirable. Since the revival commenced, 44 have been added to the church, and there are 12 or 15 more who will probably unite with us.

We have recently attended one four days' meeting in Greenfield, and I hope not without the presence of the Holy Spirit. Many were anxious, and at the close of the meeting about 40 expressed a hope in Christ. Several conversions have taken place since. Last Sabbath brother Salmon and myself were at G., administered the Lord's supper, received 23 into the church, and baptized 15 children.—*Home Missionary, for February.*

From the Western Recorder.

We must give up all for Christ.

Extract of a letter from Rev. Mr. DWIGHT, to his friends in Utica, N. Y., communicated for the Western Recorder.—

MALTA, *Sept.* 12, 1831.

We are very anxions to learn the progress of those wonderful revivals of religion, of which our last letter from America brought us intelligence. "Why should the work cease?" I cannot but believe that God intends to make still more wonderful and glorious displays of his glorious grace among his churches in America. But if his children desire a large blessing, let them *ask it*; and if they would ask aright, let their *actions* correspond to their prayers. Let them "come out from the world, and be separate." Although Christians in America are highly distinguished by the peculiar blessings of the Holy Spirit; yet I greatly fear that many of them have yet a long distance to travel, before they will come out fully on the ground of the gospel. The nature and extent of a Christian's obligations are very plainly taught in the bible, and easy to be understood. It is in the mouth of every professor of religion, "We must give up *all* for Christ." And yet how few there are who manifest by their conduct, that they *have* given up all for Christ! When we see a professor of religion plunging into the amusements and the pleasures of the world, and preferring these to the house of prayer, the bible, and the closet, can we think that *that* individual has "given up *all* for Christ?" When we see another absorbed in worldly speculations and money making, and in the pursuit of this object, acting with as much eagerness, and apparently on the same principles, as worldly men, can we believe that *that* individual has "given up *all* for Christ?" And when we see both these classes of individuals appropriating their time and their wealth to the gratification of their own desires and passions, and giving but a mere pittance, if any thing, to send the gospel to the destitute and perishing, can we believe that they have "given up *all* for Christ?" I do not hesitate to say, that the professions of such persons, of devotedness to the Lord Jesus Christ, are mere mockery, and will be so regarded at the time of judgment, when the character of every man will be tried by an ordeal, that will discriminate, and drive asunder the chaff and the wheat. The fact is, Christians must make *a reality* of this dedication of themselves to Christ, or it is an unmeaning and worthless dedication. If they have talents, they must *really feel* that those talents are not their own, but the property of Jesus Christ. If they have wealth, they must *really* appropriate it, as belonging not to themselves but to Christ; appropriate it just as they soberly imagine the Lord Jesus Christ would tell them to appropriate it, if he were personally with them on the earth. And if called to suffer for the gospel, they must *really* "not count even their lives dear to themselves," if they may but promote the cause of Christ.

Now, I will not pretend to say what proportion of the numerous professors of religion in the United States, do prove by their daily conduct, that they are thus *really* consecrated to Christ; but I fear they are very few. I fear it is still true, that the greatest part "seek *their* own, not the things that are Jesus Christ's."

You remember I used to preach this doctrine when I was with you; but now I feel that I have double authority so to do. I feel that I am not trying to load the backs of my own brethren with burthens, which I am "not willing to touch with one of my fingers."

I have nothing interesting to communicate, of this part of the world. We hope the way of the Lord is being prepared here; though as yet we see no signal displays of his grace. The present state of the eastern churches, is a melancholy example of the profound degradation to which those are left to sink, who have obstinately abused exalted privileges. H. G. O. DWIGHT.

Preparation for Hearing the Gospel.

1. Cultivate day by day simplicity of heart and humility, and a proper regard for the precious word of God.

2. Compose your mind on Saturday evening or night, for the solemn exercises of the holy Sabbath.

3. On Sabbath morning rise early. Let secret prayer and meditation be your first exercise.

4. Keep in a still and uniform frame all the Sabbath. Read little except the Bible; relish and digest what you read, but,

5. Take care that this be all done in a sweet and easy way: make no toil or task out of the service of God. Do all freely and cheerfully, without violent effort.

6. Keep your heart with all diligence, as you go to the house of God; look not hither and thither unnecessarily, lest your mind be distracted and your devotion lost. Much less look about in the sanctuary, for this is a mark of disregard.

7. Ask, either at home or in the sanctuary, for God's blessing upon yourself, the preacher, and all the hearers.

8. When you retire after services, remember your obligations to God for having heard his word, and your responsibility for its improvement. Remember the perishing heathen and ask that the gospel may speedily be preached unto every creature.

9. During the Sabbath, refrain from remarks of any kind on the preaching, and from censorious remarks refrain always, except when and where duty may call for them.

10. Digest what you hear, and *do it*, which will be the best preparation for the next Sabbath, if you should live to see it.

Thus shall your Sabbaths fit you for an everlasting rest in heaven; and the manna on which you feed in the wilderness of this world shall sustain you until you are permitted to "eat of the tree of life, which is in the midst of the paradise

of God,"—which may God, in his infinite mercy, grant through Jesus Christ our Lord, to whom be glory in the church forever. Amen.—*From Schauffler's Sermon.*

CHILDREN'S DEPARTMENT.

For the Western Luminary.

Bible Stories for little Children.

NO. 3.

The Bible does not tell us exactly where Adam and Eve lived, after they were shut out of the garden; but from what it *does* tell us, we think they did not go far from it. Their oldest son's name was Cain, and Abel was the name of the second. Cain ploughed and sowed the ground. Abel took care of sheep. From the time that Adam and Eve first sinned, till the Saviour came into the world and died for sinners, God taught his people to offer sacrifices unto him. I will tell you how they offered a sacrifice. They killed some animal that was good for food, usually an ox or a sheep, and laid it on a heap of stones which they called an altar; and put fire to it.—While it was burning, they confessed their sins to God, and asked him to forgive them. In this way they were taught that as innocent animals were killed and their blood shed, so Christ who is called the Lamb of God, should die, and his blood be shed, for guilty sinners. At a certain time, Cain and Abel, both offered a sacrifice. God was pleased with Abel's offering, for he was a good man, and offered it with a right heart. But he was not pleased with Cain's; for Cain was a wicked man, and offered his sacrifices with a wicked heart. Remember, children, when you pray to God, he looks right at your hearts. That is, he sees what you are thinking about, and knows how you feel. And if he sees that you are thinking about something else, that you only speak words, without feeling what you say, he will not like your prayers better than he did wicked Cain's sacrifice. Cain knew his offering did not please God, and that his brother's did, and this made him very angry. He was angry with his brother because God was pleased with him, and angry with God for *being* pleased with him. How very wicked this was. But children, have you never felt angry with a person that you thought loved some other child better than he did you, and angry with the child, for being so well loved? If you have, you have had the same kind of feeling that Cain had toward his brother. This feeling is called envy, and is a very wicked one. God knew Cain's wicked feelings, yet he spoke kindly to him, and told him he should be forgiven if he would repent, that is, if he would leave off sinning. But instead of repenting, Cain grew worse; till one day, when he and Abel were in the field together, this wicked man killed his good brother. What a dreadful thing this was, and how sadly our poor father and mother must have felt, to see their oldest child, the first that was born into the world, become a murderer. A murderer, children is one that kills another. God spoke to Cain, and asked him where his brother was. Cain said, (and we need not wonder that a murderer should be a liar,) he did not know; and asked if *he* took care of his brother. But God knew all about it. He knew Cain had killed his brother and told him because he had done it, he should be a fugitive, and a vagabond on the earth. This means that he should be a miserable man and should wander about from place to place. God then put a mark upon him, so that every one who saw him might know what a wicked man he was. Cain then went away into a place called Nod; where he built a city, and had a family, which we think from what the Bible tells us about them, were wicked like their father. Adam and Eve had many other children besides Cain and Abel; and these children too had families—so there were soon a great many people in the world. People then lived a very long time; more than ten times as long as they do now. So if they were good, they had time to do a great deal of good; and if they were wicked they had time to sin a great deal. And as most of them were wicked they *did* sin a great deal; so that the earth was filled with wickedness. Yet there was one man that loved God very much; and as he could not bear to live among such wicked men, God took him to Heaven without dying. This was Enoch, as many of you know. After this, the Bible tells us that the wickedness of man was great on the earth, and that every thought of his heart was evil continually. About one thousand and five hundred years after the world was made, people had become so very wicked, that God, though he is very merciful, and bears long with sinners, could bear with them no longer; but said he would destroy them from off the earth. Yet there was one man that loved God—only *one* in this great world. That was Noah. And God told him to build an Ark, (a kind of house made to move on the water,) for himself and his family to live in, as he was going to bring such a flood of water on the earth, as would drown all the people that were in it; but because he alone feared God, he and his family should be kept alive. Noah believed God would do as he said, and so he began at once to build the ark. As it was very large, the builders were a hundred and twenty years in building it. And all that time Noah preached to the people, and told them if they did not repent, (you remember children to repent is to leave off sinning,) God would bring a flood of waters on the earth, that would drown them all. But none of them would believe him. Though he preached so long a time, not one believed that God would drown the world. It is very hard to make the wicked believe that God will punish them. But whether they believe or not, he *will* punish them—he says so in the Bible, and what he says is true. Next week I hope to tell you about the flood.

I. S. T.

From the Vermont Chronicle.

Letter to Children.

DEAR CHILDREN—I have seated myself to tell you a story. Once there was a little boy, who found a bible leaf on the floor; he took it up, and found it was the fifty-third chapter of Isaiah: and, by the way, I hope you will all learn it; it is sweeter than honey. That boy carried his bible leaf away into a grove. He stopped at a little valley, where the trees bent over it and formed a pleasant shade. I know the spot very well, for I went last summer and visited the place. There, under his little bower, he took out his bible leaf and read, "Who hath believed our report?" And when he had read these verses, he dropped down on his knees and prayed, and said, "O Lord, teach me to believe this report." And after a few more words, he arose and read again. He read, and admired; then read again; then stopped and said, "O, this means the Saviour. Have I despised him! Have I rejected him till now! I will do it no more."—Then he prayed with tears in his eyes—"Father, forgive me;—precious Saviour, forgive me."—And after reading and praying some time, he went and hid the bible leaf under a bark, that he might find it again. No one knew where he had been. He used to go every day to that precious spot, there to read his leaf over and over, and then to pour out his soul before the Lord.

Children, do *you* ever pray? How can you keep from praying every day? Your heavenly Father loves to hear you pray. But do you say you are so wicked you cannot pray? That is no good excuse. Will doing wrong excuse you for doing worse? Besides, if you have been wicked, that is the very reason why you should pray. When my little babe has been naughty and tried to get away from her father, soon after, she has turned round, and stretched up her little hands, and looked back with a wishful eye. But do you think he was angry and refused his babe? It is indeed wrong to offend your heavenly Father; but when you have been wicked, and offended God, if you will only look back to him wishfully, he will forgive you and comfort you. Look to the Savour: "Surely, he hath borne our griefs, and carried our sorrows. He was wounded for our transgressions."

That boy lived until he was a little more than thirteen, when he joined a church in R———.—Since that time eighteen years have passed away, and he never has been sorry that he joined the people of God. He loves you all. He loves Sabbath Schools; and loves to write letters to children, and preach to them about the "Man of Sorrows." It is he that now holds the pen and writes the following words: CHILDREN'S MINISTER.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, FEBRUARY 29, 1832.

CORRECTION.—It is due to our valuable correspondent, who writes under the caption of "Bible Stories for Little Children," to say, that the postscript to her second number was designed only for the editor's eye. The highly creditable character of the pieces, however, induces us to feel less regret at our mistake in publishing the postscript.

The Freshet.

The latest accounts from the Ohio river, state, that the water is slowly retiring within its banks. There appears to be one unvaried scene of ruin and desolation along the whole line of the river, from Pittsburgh to its mouth. The loss of property, especially in the cities and villages on the banks of the stream, is immense. But the sufferings of the poorer class, who had but little to lose, in having that little swept away, and thus being thrown upon the cold charities of the world for shelter, and food, and raiment, has a much stronger claim upon the sympathies of the benevolent than those who have only lost a portion out of their abundance. A lady of our acquaintance, in passing up the Ohio, in a steam boat, while the river was near its highest elevation, passed a whole family, —consisting of an aged father and several daughters,—whose dwelling had been suddenly surrounded with water, so as to prevent their escape to the land. They had fled to the highest point they could reach, and were all seated on a fence, waiting for some kind hand to give them succour. The boat not being able to approach them, had to pursue her voyage, leaving them in this suffering and perilous condition.

The noble generosity of the two Typographical Societies in Cincinnati, must commend itself to the best feelings of every individual. These societies had made preparation to celebrate the 22d of February with an entertainment, at a cost of two dollars for each individual. When the poorer class of the citizens of that place began to experience much suffering on account of the overflowing of their property by the freshet, a few days previous to the 22d, the members of these two Societies generously agreed to dispense with their anticipated entertainment, and give the whole sum they had intended to expend, (amounting to several hundred dollars) to these suffering individuals. Their enjoyment, we doubt not, in thus feeding the hungry and clothing the naked, was of a nature infinitely more elevated, and increased in a tenfold degree beyond what it would have been, had they expended their money according to their original design. "It is more blessed to give than to receive."

In perfect contrast with the above charitable act, is the selfish, heartless conduct of certain individuals, in the same city, (as stated in the Cincinnati papers,) who held large quantities of wood, flour, &c. These beings, ever ready to prey upon the distresses of their fellow-creatures, took advantage of the occasion, greatly to advance the price of these necessary articles, thus adding to the extreme wretchedness and suffering, instead of making any effort to alleviate it. The Cincinnati Daily Gazette, speaking of this unfeeling speculation on human misery, proposes that a *black list* should be published, containing the names of the individuals who have thus outraged every feeling of humanity. We think the suggestion a good one. It is due to justice, however, to observe, that there were honorable exceptions to this selfish and unfeeling conduct.

Awful Destruction at Bagdad.

Truly the judgments of God are abroad in the earth. Will the people learn righteousness? The past year has been one of unusual suffering and mortality. But few portions of the earth have escaped the desolating scourges, employed by Jehovah for righteous purposes. And those that have thus far escaped, have every reason to humble themselves before God, in penitence and contrition. Disease, in its most appalling and destructive character, famine, fire, flood, war, and civil commotions, have, within the brief space we have mentioned, done a fearful work. Shall our beloved country escape the judgments of the Almighty? When we remember our national sins, our pride, our injustice, our oppression, our immorality, our infidelity, we tremble for the land of our birth. For we are free to avow ourselves of that number who believe, most firmly, in the overruling providence of God.

But amid all the desolating ravages of the scourges with which mankind have been recently afflicted, we have seen nothing at all to compare with the sufferings and death of the inhabitants of Bagdad, the seat of the ancient Babylon. Out of a population of 80,000 souls, which this city contained a year ago, 55 000 have been swept from the face of the earth, leaving a population of only 25,000. The agents employed in this work of desolation, are the plague, inundation, and the sword. So great was the mortality—as described by a missionary on the spot,—that the burying grounds could no longer receive the dead, and they were obliged to be buried in the public roads. The accustomed habiliments for the grave, so great was the demand for the articles, could, towards the last, be scarcely obtained at any price; and for the digging of a grave, the most exorbitant charge was made. A servant could with difficulty be procured to perform any office. And so great was the general panic, that the Pacha's stores of grain were left open to the mercy of the populace, while his valuable Arab horses were running about the street, to be carried off by any one who chose to take them. The wife of Mr. Groves, (an English Missionary) who gives the account, fell a victim to the plague.

Cherokee Meeting.

A public meeting has lately been held in the city of New-York, "to take into consideration the oppressions under which the Cherokee people labor, and the means most proper to adopt for their relief."

This meeting was very numerously attended; and among the persons present, were some of the most prominent individuals in that section of the country. Among other speeches delivered on the occasion, we notice quite an able one by *John Ridge*, a native Cherokee, and one of the Representatives of that nation. Several resolutions were passed, disapproving of the course of policy pursued by the state of Georgia towards this injured people,—declaring it to be the sense of the meeting, that a memorial to Congress in their behalf, should be presented for signatures, to the citizens of the state of New-York, and appointing a standing committee to diffuse information on the condition and rights of the Cherokee nation, and collect funds for their benefit.

TEMPERANCE.—We are gratified to learn, that the cause of Temperance, on the principle of *total abstinence from ardent spirits*, is recommending itself to the cordial co-operation of the benevolent and philanthropic in every section of our country. We have recently conversed with a gentleman, who assures us that the good work is progressing very successfully in the county of Woodford. We have heard particulars, however, from but one of the Temperance Societies of tha tcounty. The Society alluded to, is the one existing in the Woodford Church, under the pastoral care of the Rev. Samuel V. Marshall. This Society was established in September last; and now numbers upwards of eighty members.

DEATH OF DR. CORNELIUS.—We learn, with extreme regret, that this useful and distinguished Minister of the Gospel has terminated his earthly existence. At the time of his death, Dr. C. was on a journey from Boston to New-York. He died at Hartford, Conn., on Sunday, the 12th inst.

Dr. Cornelius was in the prime of life. His disease was bilious fever. Succeeding the lamented Jeremiah Evarts, as Corresponding Secretary of the American Board of Foreign Missions, his loss will be deeply felt by that institution.

For the Western Luminary.

The Biblical Repertory---against the General Assembly.

In the Biblical Repertory and Theological Review, for January 1832, I find an article headed, "The present condition and prospects of the Presbyterian Church." This Periodical is published at the seat of the leading Theological Seminary of the Presbyterian church—and it is understood to speak the sentiments of the teachers in that school. Its opinions are therefore important, and should be well understood; and in relation to this particular article, the consideration of the whole church is bespoken, and public discussion invited, by the individual who wrote it.

The design of the article in question is, to show the imperious necessity which exists, that our General Assembly should be reduced in number, and to propose a plan founded on that necessity, for the general re-organization of the whole church. My object is to show, that the plan proposed, is utterly subversive of the church.

I concur in the necessity of reducing by one half or two thirds, the size of the General Assembly; and in the opinion that the necessary reduction can best be made, by transferring the election of Commissioners from the Presbyteries to the Synods—reserving, perhaps, a right of nomination to the former. The address of certain Elders who met in Cincinnati during the sessions of the Missionary Convention there, presents and advocates this plan—and I refer to it for the details.

The plan of the Repertory is this: 1. Dissolve all the existing Synods: 2. Create six new Synods: 3. In creating the new, have regard to doctrinal and other views, so as to put those who agree together—and vice versa: 4. Let the Presbyteries be represented in these Synods, by delegates, as originally in the Assembly: 5. Let every Presbytery have the selection of what Synod it will belong to, two thirds of its members concurring, where a foreign Synod is selected: 6. Each Synod to bear the same relation to the churches under its care, that the General Assembly now holds to the whole body: 7. The General Assembly, thus shorn and stripped—to continue to "be a Bond of Union, and an advisary council to the whole church."

1. The reform here proposed, is an absolute revolution. The evil proposed to be corrected, is only in a single and subordinate point of a system which has worked with unparalled success for more than forty years,—and yet this immense experience is weighed against a theory, and rejected, that a point altogether secondary may be reached. Suppose a man were to propose, as a plan for reducing the members in the House of Representatives of the Congress of the United States, that the General Government should be dissolved, and the nation revert to its condition under the old confederacy? Need I press the analogy?

2. The proposed change would destroy every thing like unity of sentiment, action, and opinion, among us, and split the Presbyterian church into six new churches. Experience has taught no lesson more incontestibly, whether in civil or ecclesiastical affairs —than that whatever system is federative in its character, can only be held together by a strong compact central power, which shall make the whole mass in some degree homogenious. How then can a federative union exist, without a federal head—or with one that is totally impotent?

3. It changes radically and totally the principles on which our whole system rests. For example, the principle that the whole church is one, no matter how many Congregations, Presbyteries or Synods there may be. If so, then *the whole must govern every part, and all the parts.* Now the Repertory proposes, *that the whole shall govern none of the parts:* and must proceed, I should infer, on the principle that the whole church is not one. This is Independancy, in clear opposition to Presbyterianism.

4. Such a change in our form of Church Government, would create a system, which would be contrary to the word of God;—that is, if our present plan is in accordance with the holy scriptures. For the proof of this—see the Confession of Faith, at chapters i. ii. viii. x. xi. xii. of the Form of Government, and the notes, and proofs there referred to.

5. Such a revolution would be precisely backwards against the order of human society, and the visible providences of God. For all human affairs, have been tending for centuries in such a way, that smaller influences were concentrating—and amalgamating so as to be wielded in great masses, with powerful effect. But it is here proposed to throw back into its elements, an organization that has done more for human liberty, and pushed farther the conquests of grace, than all other contrivances put together. I speak of principles—not of men, or sects.

6. The secondary (if it be not the main) end to be achieved—namely to separate the discordant elements of a body, that the body may be thus perpetuated—is not attainable. A family may indeed separate because its members cannot agree;—but it can no longer be one family in the strict sense, after the separation. If the disagreement was conscientious, separation cannot heal it. If the separation is necessary, division is inevitable, with or without it.

7. The idea of such a quasi separation, is contrary to the principle by which every society on earth coheres;—namely individual submission to the will of the society, a proposition assented to with the formality of an ordination vow, by every minister in our church, It is in short, contrary to every leading principle of those who framed and those who have in succession adopted our form of church government, in relation to the two highest tribunals of it.

8. The whole plan, if adopted, would defeat its own ends: 1st. Because "the radical principle" contended for, that Presbyteries might attach themselves to distant Synods, would as effectually keep up, in the bosom of each of the new Synods, the very strife intended to be suppressed; as a cordon of foreign troops located in the heart of every state of this Union would excite our jealousy: and 2ndly. Because the ten Synods now existing in the Mississippi Valley, are proposed to be arranged on a plan, which nothing but a total ignorance of their opinions could excuse; Kentucky, for example, with Tennessee—and the Western Reserve with the remainder of Ohio. Nor indeed could this heterogeneous admixture be well avoided in the West, if another feature of the plan is adhered to: namely, regard in the division to the existence of slavery.

Upon the whole, I can hardly conceive of a more pernicious scheme. And while I was deeply grieved to see it on the pages of the Biblical Repertory, I am sure that I should not, but for that circumstance, have thought it worth while to say a word about it.

A RULING ELDER.

For the Western Luminary.

Ruling Elders---Commissioners' Fund.

Mr. Skillman,—In your valuable paper of 14th Dec. last, I observe "an address to the body of Ruling Elders of the Presbyterian Church in the United States;" which Address was framed and signed by a number of Elders during the sitting of the late Convention at Cincinnati.

The subject presented in the "Address," is one of vital importance to the Presbyterian Church, and one that has often been impressed with great weight upon my own mind. And I am constrained to believe, that, the evil complained of will exist, till some plan shall have been adopted, more certain and efficient than the present one, for paying the travelling expenses of the Commissioners to the General Assembly. This may appear a small matter to those who live in "ceiled houses;" but let such look at the subject. It will be seen by a statement accompanying the "Address," that the failures to attend the General Assembly have been on the part of the Elders in our Western churches. As a general thing, they have but little of this worlds goods, and the distance to Philadelphia is great. And as far as I am acquainted in our Western churches, the remark will hold good, that those Elders who have most the interests of Religion at heart, who are most zealous for the purity and prosperity of the church, and most likely to be appointed Commissioners to the General Assembly, are precisely those who labour most for the meat that perisheth not, and are the least able to bear the expense of attending that body. I will take a case in point, and I could name several similar or stronger cases. An Elder with whom I am intimately acquainted has, within the last 10 years been several times appointed a Commissioner to the General Assembly, yet he never has attended; by reason of his poverty. He has been appointed again to attend the Assembly in May next. If his travelling expenses could be paid he would rejoice to go. But without this, he must stay at home, or impoverish and wrong his family by going. He must travel about 1200 miles to reach Philadelphia, and the same distance back, making 2400 miles. His time he would freely give, even if it should require three months. But he cannot travel this distance without expending about one hundred dollars. And he would probably receive from the Commissioners' Fund from 20 to 30 dollars, taking from his pocket 70 or 50 dollars; a sum which he cannot possibly raise by his own industry, after supporting his family. It is for the benefit of the whole church, that his services are required at the General Assembly, and why should not the whole church bear the burden? Why require an impossibility of this pious good man, and then complain that he has not performed it? If there were to be a full attendance at the General Assembly from all the Presbyteries, as it is desirable there should be, the Commissioners' Fund of former years would go but a little way in paying their expenses. I observe that a Central Committee at Philadelphia have sent out a Circular, urging a full representation in the next General Assembly. I sincerely hope this Circular will be obeyed; and I wish the Central Committee would send out another Circular, calling upon the churches to contribute more efficiently to the Commissioners' Fund. I hope the churches will think of this matter; for it is a serious subject as regards the interests of the church.

J. G

The Board of Education.

Extract from the Minutes of the Gen. Assembly for 1823.

"*Resolved*, That all the Presbyteries under this Assembly be, and are hereby required as soon as possible after their several sessions immediately succeeding the meeting of the General Assembly, to send up to the corresponding Secretary of the Board of Education, under the care of the General Assembly, a report stating what moneys they have collected for the education of the poor and pious youth in their bounds; and what candidates, or students, they have on their charitable funds.

"2. *Resolved*, That when any Presbytery has no beneficiary on their funds, they be, and they hereby are required to remit their funds to the Treasurer of the said Board of Education, that the same may be appropriated according to the Constitution of the Board.

"3. *Resolved*, That the Board of Education be, and they hereby are required to report, anually, a summary of what has been done in the business of Education by the Presbyteries, as well as the Auxiliary Societies: and that hereafter the Assembly will act on the report of the Board of Education and not require the Presbyteries to report immediately to the Assembly.

"4. *Resolved*, That the Assembly will every year inquire whether the Presbyteries have reported on this subject to the Board of Education."

Resolutions of the Board of Education.

Amidst the gloom, which seems to gather in deepening blackness over our portion of Zion, it is cheering to see a disposition to cherish the good things that remain, and to press forward in the face of difficulties and discouragements, in the great and appropriate work of the Church, the conversion of the world. The Presbyterian Church, so long to take the field in its distinctive character, as the bearer of glad tidings to the heathen, is evidently about to rise from its supineness, and about to take its proper station among the various bodies of Christians, who have preceded it in this labor of love.—The resolutions of Presbyteries, and the formation of a Foreign Missionary Society in the Synod of Pittsburgh, furnish the welcome symptoms of this healthful action in the Presbyterian Church; and to these, we are now happy to add the following resolutions of the Board of Education. May the Lord dispose the churches to respond to the spirit which they manifest, and may many pious youths be raised up to carry the knowledge of salvation in Christ to the ends of the earth.

The following resolutions were adopted at a recent meeting of the Board of Education of the General Assembly of the Presbyterian Church, viz:

1st. *Resolved*, That this Board regard with peculiar interest, the noble efforts of the friends of Africa, in the cause of African colonization, and hereby express their readiness to aid suitable colored youth of our own denomination, who are preparing to labor in that very interesting field.

2d. The Board feeling the obligation resting upon it, to aid to the uttermost in the great cause of FOREIGN MISSIONS, and believing well qualified and eminently holy youth, to preach the Gospel, to be an indispensable pre-requisite in the missionary work, earnestly recommend to the churches a special effort for training *Foreign Missionaries*, and would urge the claims of the *Foreign Missionary Field* to the peculiar and prayerful regards of all the candidates for the sacred office, under its care.

Assembly's Board of Missions.

The Missionary Reporter for February contains a statement from Rev. G. G. Sill, of Mendon, N. Y. of a revival near the close of the year 1831, which resulted in the hopeful conversion of about 30. Rev. A. Bronson, of Ira, states that 12 persons had united with the church. All the Deists and Universalists in this vicinity excepting five, have been hopefully converted to God. Rev. Hugh Wallis, of Pembroke, N. Y. states that 40 were hopefully converted during a four days meeting in that place. In North Pembroke, about 30.—A revival in Waterford, Pa. has resulted in the addition of 25. In Middleton, Va. 24 have been added on examination. In Pocahontas and Greenbrier counties, Va. 20 have been added to the church at one place, and 25 at another. In Huttonsville, Va. 58 have been added to the church,—in Salem, 7 or 8 —in Lockbridge, N. C. 25—in Chappel Hill and New Hope, about 100.

Appointments from December 15 to January 20, 7: re-appointments, 9. Amount paid into the Treasury, $1,558 11.—*Cin. Jour.*

Am. Home Missionary Society.

From the correspondence of Missionaries inserted in the February No. of the Home Missionary, we learn that since the excitement commenced in Collinsville, Illinois, about 20 have become hopeful converts. Rev. J. M. Ellis, of Jacksonville, Illinois, states that 10 or 12 have experienced a hopeful change since August last. Rev. L. Farnam, of Lewstown, Illinois, states that at a protracted meeting, held in August last, about 20 were hopefully converted to God, —several more were under serious impressions. Rev. T. A. Spilman, of Hillsborough, Ill., states that since his last, 36 have been added to the church in that place. Rev. Milton Kimball, of Chester, Meigs county, Ohio, states that since his arival in that place, one year ago, a church has been formed to which 35 hopeful con-

verts have been added. A new church consisting o 26 members have likewise been formed in Rutland, t which 13 have since been added. "Since my last," says Rev. J. W. Eastman, of New Petersburgh, Ohio, "the revival of religion in this congregation which I then reported, has continued. In one of our Sabbath schools, every teacher, and many of the scholars have become members of the church."—At a four days meeting on the 9th of October, 30 united with the church, and about 20 others are hoping. Rev. S. Bissell, of Twinsburgh, Ohio, reports 25 additions to the church on the third Sabbath in November. Rev. T. Kelley, Ridgeville, Ohio, reports eight additions, and 10 or 12 more hopeful converts.—Rev. E. Conger, Ridgefield, Ohio, states that since the revival commenced in that place, 44 have been added. At a recent four days meeting, about 40 exyressed a hope in Christ. Several conversions have taken place since. —Rev. W. L. Buffett, of Atwater, Ohio. states as the result of a four days meeting, 6 or 7 hopeful conversions.—*Ib.*

Sandwich Island Mission.

The missionaries who left this country in December, 1830, for the Sandwich Islands, arrived on the 7th of June, after a pleasant, though protracted voyage, of 161 days. Letters have been received from the Islands, within a few days, to the 14th of September, nearly eleven months later than previous intelligence. The missionaries were in comfortable health, with the single exception of the printer, and the mission prosperous in all its departments. The schools contain 50,000 pupils. The churches have 420 native members. John Adams, a member of the church and an energetic reformer, has succeeded Boki, as Governor of Oahu. A National Temperance Society has been formed by the high chiefs—local asssociations, with numerous members, having existed previously. The Jesuits have been ordered to leave the Islands within three months.—*Boston Recorder.*

Fresh Persecution at Geneva.

We find in the Archives d Christ-ianisme, for November, received at this office, an account of a persecution instituted by the Company of Pastors, and the Consistory of Geneva, against the evengelical ministers of that city, Messrs. Gaussen, Galland, and Merle d'Aubigne. The publication of the documents of the Evangelical Society, spoken of by Mr. Proudfit, excited the strongest emotions in the (Unitarian) Company of Pastors. Their opposition to the truth, it is well known, is violent and persecuting, and has led them to a series of acts, as contrary to the principles of universal tolerance, as to the liberal spirit of which Unitarianism so loudly boasts itself. On the 30th of September, the Company passed an ordinance, declaring the conduct of these gentlemen in relation to the Evangelical Society, to be a violation of their duties, and calling on the Consistory to pass an act deposing Mr. Gaussen from his place as pastor, and interdicting both him and the ministers, Merle d'Aubigne and Galland, from all their functions in the churches and chapels of the Canton.

When the matter came before the Consistory, these gentlemen demanded a written copy of the Company, a specification of the charges against them, and the law on which the proceeding was grounded. An eloquent appeal was made on the subject, showing that even Luther was allowed this priviledge by the papal legate.

To this the only reply was, "We have nothing more to communicate." Says the Archives, "It is impossible to doubt the issue of this deplorable affair. The injustice of refusing to communicate to the accused the particulars of their accusation, is equal to ten condemnations.—In effect, the Consistory have confirmed in full the decree of the Company, which, by a rare combination, is found to unite in itself the party accuser, and judge!"

The decree must necessarily be submitted to the Council of State, for final ratification. And the writer in the Archives expressed his full confidence that the Council is composed of men who are not blind with passion, and who will respect law and justice, and will promptly refuse their sanction to the doings of the Consistory. But this is to be seen.

"We enter into these details," says he, "partly because they are of great importance in the history of the church in our days. A reform has commenced in the church of Geneva, and it will accomplish itself, in spite of its adversaries, and by its adversaries.—*N. Y. Evang.*

From the Journal of Humanity.

The Cholera.

Prayer, perhaps, its only antidote.

Whence comes this terrific destroyer of men? From the air, say the physicians—and rightly too. Vain, then, are all quarantine regulations. But what new principle is infused into the atmosphere to produce so dire an effect? Any thing which chemists can discover by analysis, and neutralize? Or comes it from the "prince of the power of the air?" If so the direction is plain. "Resist by prayer." Or shall we with more certainty say, leaving all secondary causes unexplained and unconjectured; it comes by divine appointment as a scourge on a guilty world, grown haughty in wealth and knowledge, and presumptuous in skill to bid defiance to diseases and the elements? a world that has been boasting of its success in setting bounds to the most deadly diseases, and increasing the ratio of human longevity! and which, instead of suitably glorifying God for the far higher achievement of removing that great cause of disease, intemperance, is glorifying itself in the anticipated results of its own efforts. Is it from an almighty and jealous God on such a world as this? Then is the direction equally plain;—*humility, penitence and prayer.*

Yet *who* prays that our nation may be delivered from this overflowing scourge! Does the *minister at the altar*, leading the devotions of a contrite people, who have become suitably alarmed, while they are prepared to place confidence in God with holy submission to his will? I am astonished while I must say, I have heard no such prayer. Does the *patriarchal priest* at his own family altar, when kneeling amid those beloved objects who may possibly in the lapse of a few months become the subjects of this fell destroyer! Does the *Christian* make this a daily subject of importunate prayer—in his own closet!—that sacred retreat where he must and will pray for the divine protection if he pray for it at all!

I would not contribute to excite any needless alarm. Much less would I dissuade from all proper and rational precaution. But we are in serious danger. The nation feels it, and it is looking to human resources. This is right in itself. But shall we look merely to human resources? When, in 1817, judgment began, not, "at the house of God," but in the heart of heathen India, they called on *their* gods incessantly by prayers, offerings, and processions, and practised innumerable cantations. Shall we have less faith in the living God, or less feel our dependence! Or shall we say, that because the gods of the heathen did not save them, therefore it is vain for us to pray to Jehovah, at whose bidding diseases come and go!

Or shall we wait till the disease actually appears on our shores! Is not now peculiarly the time for intercession, when danger is imminent, but may yet be averted? Shall the great and wide sea prove an adequate barrier? Does it restrain the air, if that be the cause in question? It has not stayed the precursor of this disease for a moment. Its vanguard, the influenza, of a deadly type, has already arrived and passed through a portion of our land with its desolating footsteps and its monitory voice.

No alarm which effectually excites to suitable prayer, can be of baleful tendency. It leads of course to a proper regard to the means of safety. Prayer is heard in heaven: and if the pestilence be not averted, we shall at least be thus prepared with something better than mere earthly fortitude to meet the event, whether in life or in death. I close by asking the solemn and practical question, which I should be glad to utter in the hearing of our Legislature now in session and of all our chief Magistrates; *when has there been a time, since the memory of man, that so loudly and effectingly called for a special season of public fasting and prayer?* WHEN! Puritans of better days would have had their state if not their national fasts before the arrival of the present crisis.

Free Blacks in Ohio.

A few weeks ago we made some remarks respecting the course pursued by the civil authorities of Ohio, towards the colored population of that state. We present below the concluding part of the report of the committee on the colored population of Ohio, made to the Legislature of that state, during its present session.

For the purpose of legislation, it is sufficient to know, that the blacks in Ohio must always exist as a separate and degraded race, that when the Leopard shall change his spots and the Ethiopian his skin, then, but not till then may we expect that the descendants of Africans will be admitted into society, on terms of social and political equality.

Any legislation aiming at this result, could therefore be productive of no benefit to the blacks now within the State, and would lead to the most ruinous consequences, by inviting within our borders a depraved and dangerous population.

The duty of the committee then is confined to what is *practicable* in legislation, and conducive to the general welfare of the community—and all that they believe can be beneficially done at present is the prevention of a further influx of the black population of other States.

The law of January 5, 1804, and the law amendatory thereto of January 25, 1807, have in practice proved almost entirely inefficient; but their continuance on the statute book proves that the succeeding Legislatures of Ohio, have considered the migration of blacks as a great evil, and have sought to remedy that evil.

At the time the first of those laws was passed, the whole black population of Ohio did not exceed 800 individuals; which at the most rapid rate of increase, would make the number of blacks in Ohio in 1830 less than 2000. The actual returns of the census of that year make the number 9,586.

It is assumed by the committee as a notorious fact, that not one tenth of that number has ever complied with the provisions of the statutes above referred to, which only require such emigrants to procure and record a certificate of freedom, and to give bond and security in the sum of $500 for their good conduct, and that they will not become a charge upon the township; conditions absolutely necessary from the nature of our relations with our sister States, and which can be complied with by every one who is fit to become a member of this community.

In defiance then of those statures, have more than three fourths of the black population of Ohio intruded themselves into her borders; and should they now be considered as having a right of settlement, it must be a right acquired by a violation of her laws.

They have no such right, and it is perfectly competent for this State to remove them from her limits at any time she may think proper, taking care not to violate the rights of other States. This, however, is a measure that the committee would not at present recommend; but they do most earnestly hope, that some efficient measures may be adopted by this Legislature, which will avert the threatened influx into the State, of a population whose introduction can only be productive of injury to the interests and morals of her citizens; and for that purpose they would respectfully recommend the adoption of the following resolution:

Resolved, That the select committee to whom was referred so much of the Governor's message as relates to the colored population of Ohio, be and they are hereby instructed to report a bill so to amend the laws regulating black and mulatto persons as to prevent their further migration into this State.

MEMOIR OF DR. RICE.—We are happy to learn that arrangements have been made for publishing the Memoir of the late Doctor Rice, with all proper despatch. It will be written by *Wm. Maxwell, Esq.* of Norfolk, an intimate friend of the deceased, to whom his papors have been committed, and some of which, we may hope, will be given to the public. It is particularly requested that all persons who may have any letters, or other writings of the Doctor in their possession, that may serve to illustrate his character and conduct, or that may be otherwise proper for publication, will have the goodness to forward them to Mr. M. or to the Editor of this paper; and they may rest assured that they shall be carefully preserved, and, if desired duly returned.—*South. Rel. Tel.*

Testimony to the influence of Sunday Schools.—In the report of the Maine Sabbath School Union, (whose annual meeting was held on the 13th ult.) it is stated that 150 teachers and more than 500 scholars connected with the schools in that State, have made a profession of religion during the last year. Behold what God hath wrought by the means of Sunday Schools! The facts of this kind, already known, ought to inspire the friends of this cause with earnest and untiring zeal in active services to extend its blessings.—*Ib.*

A Premium is offered in the Vermont Telegraph for the best form of prayer for the Rum-selling Christian! Does a christian who sells rum pray for God's blessing on his trade! In other words, does he, or dare he pray for the destruction of his fellow-men! If not, why engage in a traffic which promotes it!—*Ib.*

CONGRESS.

[From our Washington Correspondent.]

WASHINGTON, Jan. 31, 1832.

A memorial was yesterday presented by Dr. Condict of N. J. praying for an appropriation of money in such way as the wisdom of the House should devise, for the removal of the free people of color within the United States. The memorial, at the request of a gentleman from South-Carolina, was read. You perceive that the subject still labors, when I inform you that eight members voted even against the reading of the memorial, while there were one hundred for it. After some debate upon a motion of Dr. Condict to refer the memorial to a Select Committee, Mr. Ward, of your State, moved that it be referred to the Committee of Ways and Means. Mr. Speight, of N. C. and Mr. Thompson of Georgia, advocated this course. Mr. Coke of Virginia, who is utterly opposed to all legislation on the subject, and maintains there is no ground of alarm, endeavored to suppress the subject by a motion to lay the memorial on the table. But being appalled by a call for the yeas and nays on the motion, he withdrew it. Mr. Mitchell, of S. C. moved that the matter be indefinitely postponed, which motion was denied the right of precedence. Mr. Wilde, of Georgia, then moved its reference to a Committee of the whole House, which was negatived; Mr. Clay, of Alab. moved its reference to a Committee of twenty-four members, one from each State. This also, as well as the motion for reference to the Committee of Ways and Means, was negatived.—There was a constant tendency among the members to discuss the merits of the general question. Some feeling was excited. A Southern member reproached gentlemen from the North with continually bringing exciting subjects into the House. Mr. Jenifer, of Md. said this matter had been first introduced by a member from a slave-holding State, meaning himself, though he had not presented that specific memorial. Two gentlemen from the same State now expressed themselves in direct opposition to each other—Mr. Coke and Mr. Mercer. The former said the subject ought not to be discussed. The latter contended that it was highly proper that Congress, before whom the subject had been in different forms for twelve years, should act upon it. He added that the first memorial on the subject had come from the State of Virginia. If there was any excitement, it was not caused by the friends, but by the opponents of the memorial. Mr. Taylor, of N. Y. suggested that the Committee should consist of nine members, one from each of the slave-holding States. Dr. Condict thought seven would be a better number, and this prevailed. Thus it is referred.

The Board of Managers of the American Colonization Society are about to present their memorial for aid from government. With what success remains to be seen. The strict constructionists, who guard the constitution with the vigilance, and sometimes with the fierceness and fury of the Hesperidean Dragon, will, if they can prevent it, permit no golden fruit to be taken out of this garden.

It give me pleasure to inform you, that about fifty first-rate colonists are about to emigrate from Charleston, S. C. for Liberia. They are men of respectability, many of them of property, free and intelligent. It will be considered a great acquisition to the colony, if Providence favors its arrival on the shores of Africa. An expedition of about one hundred, it is expected, will sail from Norfolk probably in the month of February. Thus the good work goes on, and had the Society the means, which are yet far below the demands of the cause and the disposition to emigrate, it would send out many more. It is to be hoped the whole country will rise to this work, which is so noble, so beneficent, so fraught with blessings to two continents, and, I may add to mankind. LIBERTY AND RELIGION are blessings wherever they exist in this wide world—*N. Y. Observer.*

FOREIGN NEWS.

ENGLAND.

The Cholera at Newcastle and Gateshead.

A correspondent of the London Courier under date of Newcastle Dec. 29th, thus speculates on the comparative progress of the cholera at Newcastle and Gateshead. Let the dirty drunkard read and take warning.

We have now had cholera in Newcastle for 23 days, in which period there have been 307 cases, and 107 deaths, while in Gateshead, which contains not a third of the population of Newcastle, there have been in the short space of four days 271 cases, and 63 deaths. How are we to account for such a contrast? The only marked difference in the condition of the people is, that in Gateshead there is unquestionably more poverty and wretchedness. Gateshead is more the refuge of vagrants, an improved and strict police in Newcastle keeping many, though not all of the vagabond tribe, out of town. In Newcastle we have a greater portion of steady, orderly workmen, whose hard earnings are not dissipated in irregular surfeits and dram drinking to the destruction of any lasting health or comfort. In these respects alone, can we assign any great difference between Newcastle and Gateshead, but the consequence is, and the fact is, the abodes of wretchedness in Gateshead exceed in a manifold degree, any thing of a similar description to be met with in Newcastle. I question, however, whether in Gateshead even, we can find a degree of misery and wretchedness approaching to that distress which is known to prevail in the manufacturing districts. Newcastle is quite an exception. What then must be the consequence of the malady extending throughout the empire? In Newcastle the disease is observed to thread its way into all the close, dirty, and obscure alleys of the town, places which, as I have said before, entirely escaped the ravages of the typhus fever.

FRANCE.

St. Simonian Sect.

The minister of War, says a French paper, has addressed a circular to all the General Officers of the Army, directing them to warn the soldiers under their command, against listening to the doctrines of the St. Simonians, who openly propose the abolition of all individual rights in property, which they wish to be entrusted to the Chiefs of their own sect, to be employed for the general good; a principle which, however absurd, might become dangerous, if adopted by the poorer classes, by destroying their respect for these rights, and for the laws by which they are protected. The Minister directs that reports be made to him as to such officers and men as may appear to yield to the seductions of these sectarians.

POLAND.

The poor Poles appear to be suffering every indignity from their Russian masters. A letter dated Warsaw, Dec. 14th, says:

The anniversary of the revolution was with us a day of terror; all the street were filled with very strong patrolling parties—there were cannons at all the corners of the street, ready to vomit forth death at the first signal. The citizens felt the greatest anxiety and observed the most melancholy silence. The most frequented places, all the public squares, swarmed with soldiers. Nobody was allowed to quit his house in the evening. These preparations led to a presumption that some great event was expected, although it must be known that there are no means of a re-action, as the citizens have no troops at their disposal.

A few days ago, Colonel Wysocki, one of the leaders of our national revolution, was seen at Siedlik, loaded with chains, and in one of the most miserable dungeons.

Count Vincent de Piemajawski, the same whom the Russians captured at the time he was attempting to pass the frontier, has died on the road to Siberia. Count Prondzinski has been dragged away by the Russians to the extremity of their country, with the intention, it is said of compelling him to give information respecting the revolution. He was one of the accomplices of the famous Krukowecki.

Our University is still shut, and it is thought will never be opened again. It is said it will be transferred to Grodno. One may at least conjecture, from the movements of Government, that it is intended to remove it some considerable distance. The library has been lately shut, and not only have they carried away all writings against the Russian Government deposited since the revolution, but also all works of any value, for the purpose of transporting them to Russia.

ARABIA.

A London paper says, "We have seen accounts from the Red Sea to the 12th of July. The country about there had suffered greatly from sickness, scurvy, fever, and cholera morbus. The latter was particularly dreaded, as the strongest and healtiest men were carried off in twelve hours. At Mecca, and in the Hadje country, 45,000 souls were carried off in one month. The violent rains had produced great damage in Arabia. Half of Suez had been washed away. The locusts covered the water for miles and miles. The cholera had broken out in his Majesty's 38th foot at Ghazapore, and in twelve days ten men, two women, and four children had fallen victims."

WEST INDIES.

Revolt of the slaves in Jamaica.

A letter from Havana, dated Jan. 14th received in Boston, says, that there was an arrival there from Jamaica, bringing intelligence of the deplorable condition of that island. The Negroes 15,000 strong, and well armed, had entire possession of the interior; and were desolating the island with fire and sword.

This news is confirmed by the schooner Harvey, Snow, which arrived at Baltimore on Tuesday, from Montego Bay, Jamaica, whence she sailed on the 5th January. Captain Snow reports that the whole island was in a state of confusion and alarm, in consequence of the insurrectionary movements of the slaves. The troops had been called out, and had attacked them, and all who did not surrender at discretion, were shot. Many slaves, it is added, had met that fate. Martial law had been declared, and the vessels in port were not permitted to sail. The H. however, being full, and having applied for a clearance several days before the declaration of martial law, was allowed to depart. Three British frigates had arrived there from Kingston, with 500 marines on board. The insurrection was not quelled when the H. sailed, and captain Snow saw several large fires burning at a distance. A negro hut had been examined, and three hundred stand of arms found therein. The insurgents appeared to be well armed. —*N. Y. Obs.*

Accounts from Alexandria to the end of November state that the Cholera Morbus had entirely subsided in Egypt, and the inhabitants had every where resumed their accustomed avocations.

The shock of an earthquake which was felt at Montreal on Sunday night the 22d inst. appears also to have been felt at Ogdensburgh. Houses were shaken so much as to awaken many from sleep. The rattling of stoves, crockery, and windows, with the vibration of every thing moveable, together with a sound like distant thunder underneath the surface of the earth, was distinctly witnessed by all who had not retired to sleep. There were three distinct shocks, at intervals of about half a minute, and the rumbling noise continued two or three minutes"

A letter, dated United States Ship John Adams, Gulf, of Smyrna, Sept. 2d, in the Troy Sentniel, says —Since I wrote from Constantinople, we have met with a dreadful disaster. The night previous to our leaving that city (the 22d August) that disease the cholera morbus, made its appearance on board, and swept away eleven of our stoutest and best men.—Fifty others are on the list, six of whom are in danger, but only three desperate cases.

The number of Poles at present in banishment amounts to 62,000.

Several ladies have been thrown into convulsions on hearing the unknown tongues at Mr. Irving's Scotch Church, and at the present moment there is a young lady laboring under mental derangement from the same cause!

Gen. Torrigos, the revolutionist, has been arrested in Spain and shot with 50 or 60 of his followers.

Fire at Cincinnati.—A destructive fire broke out on yesterday morning, at about 2 or 3 o'clock, at the corner of Main and Fourth sts. opposite Letton's Museum, which destroyed nearly all the wooden buildings in that vicinity. The loss must have been considerable.—though to what extent we are not able to say, as we are not in possession of particulars.—*Farmers' record, February 25.*

To answer the inquiry of many friends of the late Dr. Jennings, of Nashville, we state that the work which he was preparing, containing an account of a discussion with Mr. Campbell, and a review of his principles, was nearly completed at the decease of the former, and will yet be published as soon as it can be done conveniently.—*Pittsburgh Christian Herald.*

OBITUARY.

For the Western Luminary.

DIED, on the 6th Feb., in the bloom of life, Mrs. NANCY TRIBBY, at the residence of her father, Mr. Samuel Patterson, in Fayette county, (Ky.) after laboring about six days under the most painful and distressing affliction. This young friend had been a worthy member of the Baptist church for something more than three years; in which time she endeavored to evince to all around her, by an upright walk and godly conversation, that there was a truth in the Christian Religion. Though her affliction was of a most painful nature, yet she bore her sufferings with christian fortitude and patience. Never was the christian character more beautifully exemplified than in the last moments of this departed saint. All who approached her w r constrained to say, none but a christian could bear such intense suffering with such patience, such composure, and such heavenly resignation. Not a murmur escaped her lips; but a sweet, calm, and heavenly smile seemed at all times to rest upon her countenance, amidst all her extreme sufferings. She called her friends to her bedside; spoke to them of the happy state of her mind, the interest she had in Jesus, and her sweet prospect of a happy immortality; prayed individually for them, herself, and all the world; told them, with much composure, that her Sabbath of rest was very near, when she would rest from all her sufferings. She found the words of the Psalmist fulfilled, that they that put their trust in the Lord should never be confounded. Yea, the Lord, whom in health she delighted to serve, forsook her not in the hour of affliction; but enabled her to the last to declare his goodness. She has left an affectionate husband, with many friends and acquaintances to mourn her irreparable loss. "Precious in the sight of the Lord is the death of his saints." L. B. F.

DIED—In Hopkinsville, Ky. on the Sabbath of the 12th inst. Dr. JAMES HERVEY RICE, son of the late Rev. David Rice, aged about 60 years. He had been long feeble in health; yet his friends cannot but sincerely mourn over his death. He had been for many years an elder in the Presbyterian church. A more extended notice may be expected shortly. J. C. H.

The Fayette County Temperance Society will hold its next monthly meeting in the 1st Presbyterian Church, in this city, on Friday night, 2d March, at 7 o'clock. Those friendly to this interesting cause, will please attend.

Transylvania Presbytery.

Transylvania Presbytery in session at Perryville, April 8th, 1831. "The committee appointed to apportion to each congregation the amount to be contributed by it *annually* to the Commissioners' Fund, made the following report, which was adopted. That the assessment be as follows:

On Richmond Church,	$10	On Lancaster Church,	$5
" Harrodsburg, "	10	" Columbia "	5
" Springfield "	10	" Shiloh "	5
" Danville "	10	" Harmony "	5
" Lebanon "	10	" Perryville "	5
" Buffaloe Spring "	8	" Bethel "	5
" New Providence "	8	" Pisgah "	3
" Paint Lick "	8	" Rock Spring "	3
" Hanging-Fork "	8	" Munfordsville "	3
" Greensburg "	8	" Elizabethtown "	3
" Silver Creek "	8	" Bethel Union "	3
		" Peidmont "	2

NOTICE.

The Presbytery of Transylvania will meet in Greensburg Church, on Thursday the 5th day of April.

It is expected the sessions will be punctual in sending up their annual congregational reports, to enable the Stated Clerk of Presbytery to fill up the Presbyterial report to the General Assembly. And that they will by no means neglect forwarding their contributions to the Commissioners' Fund. Those sessions that may not be represented at the ensuing meeting of Presbytery, can forward their contributions to the Treasurer, Dr. Cleland, Harrodsburgh, and their congregational reports to James C. Barnes, Stated Clerk, Kennedy's Post Office, Garrard county.

"He that is faithful in that which is least is faithful also in much."

JAS. C. BARNES, *Stated Clerk, T. P.*

CIRCULAR.

West Lexington Presbytery.

A called meeting of this Presbytery will be held in the M'Chord Church, Lexington, on Tuesday the 13th of March, at 11 o'clock, A. M.;—to receive, ordain, and instal Mr. ROBERT DAVIDSON, as Pastor of said Church; also to receive and ordain Mr. CHARLES A. CAMPBELL, and to appoint a Committee to instal him as Pastor of Cherry Spring Church.

The letter requesting me to call this meeting was signed by James Blythe, N. H. Hall, Robert Marshall, and Robert Stuart, ministers; and Samuel Finley, and A. T. Skillman, ruling elders.

I would also include in this notice, the application of Mr. W. J. KEITH, for reception into this Presbytery, and dismission to unite with the Presbytery of Tabor. S. STEEL, *Stated Clerk.*

Winchester, Feb. 24th, 1832.

FOR SALE,

A FARM, containing near one hundred and forty acres of good land, lying in the vicinity of Nicholasville. Jessamine county, on which is an elegant brick house, and other necessary improvements, and a good apple orchard. Persons wishing to purchase, are requested to make immediate application. For further particulars apply to the owner on the premises. JOHN L. PRICE.

Feb. 20th, 1832. 35-3m.

I request the Editor of the paper in Paris, to insert the foregoing notice also for the same length of time. He will also send me his paper for that term J. L. P.

WATCHES, CLOCKS, &c.

THE Subscriber takes this method of notifying the public, that he has located himself permanently in the town of Versailles, for the purpose of carrying on the

Watch and Clock Business.

He will repair all kind of Watches and Clocks carefully, and warrant their performances. He will also manufacture and keep on hand a good assortment of *SILVER WARE AND JEWELLERY.* Persons entrusting him with their work shall have it done with neatness and with punctuality.

W. W. NOURSE.

Versailles, Ky. February 11th, 1832. —33-tf.

PRICES OF COTTON YARNS.

THE undersigned Manufacturers of *Cotton Yarns*, have established the following prices of YARNS at their several factories from and after the 15th inst. viz.

500 Yarns,	15 cents	*Wholesale.*
600 do.	13 cents	
7. 8. 9. 10.	12 cents	
6. 7. 8. 9. 10 hundred,	14 cents	*Retail.*
500 Yarns,	16 2-3 cents	

OLDHAM, TODD & Co.
JAMES WEIR,
JACOB WINN,
ANDREW CALDWELL, } *Lexington.*
OLDHAM & KINCAID, *Versailles.*
JOSEPH M. MAJOR, *Franklin.*
THOS. & HUGH BRENT.
JEFFERSON SCOTT,
PHILIPS, ADAMS & Co. } *Paris.*
WILLIAM OLDHAM, *Fayette.*
HENRY T. CHILES, *Winchester.*

February 8, 1832.—33-4t.

SHELBY FEMALE ACADEMY.

THE third quarter of this institution will commence on Monday the 5th inst. The teachers of this Seminary have had a long experience in the instruction of youth, and they think it only necessary to offer their pledge that they will, as heretofore, most faithfully endeavour to discharge their obligations to the public. With respect to accommodations and the advantages afforded to our pupils by means of apparatus for illustration, &c., parents and guardians are respectfully invited to visit the Academy and judge for themselves, whether they are not *at least* equal to any similar institution in this city.

The terms of this institution are

For board, and all other expenses, including *pew rent* and use of the piano, $30 per qr. of 12 weeks.
For the first class, including chemical substances, &c. $8 per qr.
For the second class, including several studies combined with the first class, $6 per qr. For all others $4 per qr.
In the preparatory school $2 50 are charged per qr.
For instruction on the piano $10 per qr.
For French, by an accomplished teacher $8 per qr.
For drawing and painting 8 " "
12 1-2 cents per qr. will be charged for quills, ink, slate-pencils, &c.

Reasonable deduction will be made for absence caused by sickness. Those who choose to have their daughters attend but half the day will be charged but half price, except in music, drawing and French.

J. WARD, *Principal.*

Feb. 1st. 1832. 31-tf.

"It is easier to promise than to perform."—*Old Proverb.*

FEMALE EDUCATION.

ALBAN S. HOUSLEY,

PURPOSES opening a Female School in Lebanon, on the second Monday of March next; in which will be taught the rudiments of an English Education, such as, Reading, Writing, Arithmetic, English Grammer, Geography, History, &c. The year to be divided into two sessions, of five months each; and no student will be received for a less term than a session; —except, by *special* agreement.

TERMS.

For Reading, Writing, Arithmetic, &c. per session, $5 00
" English Grammar, Geography, History, &c. per ses. 7 50
January 14th, 1832. 29-tf.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays. Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages, a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesale or retail.

Lexington, November 30, 1831. 22-tf.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange fo goods. G. CHRISTY.

Lexington September, 7 1831. 10-tf.

POETRY.

For the Western Luminary.

Lines copied from a letter writen to Mrs. ——, by her sister in England, 3rd of June, 1822.

Death steals upon us unawares,
And digs a grave unseen;
Whilst we dispute, are full of cares,
What may be, what has been.

Shall I be bent on vanity
And rottenness to trust,
Till death shall lay his hands on me
And crumble me to dust.

What if my sun should set at noon,
If death should call to-day;
Canst thou, my soul, go off so soon?
Hast thou no scores to pay?

Behold my sands, how quick they fall,
How near I am my goal;
Let not my body be undressed
Till thou hast dressed my soul:

That at the trumpet's sound I may,
Spring from my dusty bed,
Rejoicing at the voice that calls,
Arise, come forth ye dead.

Lord give me patience, if I lie
Upon a dying bed;
Oh! let my Saviour, standing by,
Support my weary head.

Support my weak and tottering faith
Whilst dismal fears annoy;
My Jesus, be my sweet defence,
My Jesus, be my joy.

Blest Advocate, do thou not fail
At this time to appear;
Oh let my shaken faith prevail,
My evidence be clear.

My soul in thy sweet hands I trust;
Now can I sweetly sleep;
My body, falling to the dust,
I leave with thee to keep.

MISCELLANEOUS.

History of Alcohol.

Many of the most important discoveries in science owe their development to very trivial or accidental circumstances, and many of those modifications of matter which have been found of most essential benefit to mankind, as well as many of a deleterious and destruction nature, have been called into existence and into use by circumstances which would apparently never have led to any important results. The striking a lamp in a ball-room so as to cause it to vibrate, led to the discovery of a pendulum; the accidental spilling of a small quantity of alkali on a fire that had been lighted on the sand by a caravan, led to the invention of making glass; and the combination of sulphur and charcoal by an ignorant Monk, who acted as a farrier in his vicinity, led to the discovery of gunpowder. Almost equally fortuitous was the discovery of the substance of which we here propose to take a brief notice, and its effects on the human race has no parallel in the annals of destruction.

In the early ages of modern science, an erroneous opinion seemed to have taken possession of mankind, very generally, respecting the possibility of extracting *Gold* from every substance in nature; and so general was the opinion that this precious metal existed in every portion of the material world, that the want of an agent to extract it was supposed to be the only obstacle which prevented the learned from being able to collect it in vast quantities. The discovery of this agent, or as it was commonly called, "the Philosopher's Stone," was the object of the fruitless research of the learned, under the appellation of Alchymy, from the tenth to the thirteenth century, and some, still laboring under this delusion, continued their fruitless research even to a later period. Among the many engaged in this vain pursuit, was a Mahomedan Philosopher, who, having subjected vegetable juices to fermentation, evaporated them by heat, and condensed the vapour by passing in a tube through a cold medium, vainly supposing by this process to obtain Gold. Although mistaken in his primary object, he soon began to entertain hopes that this newly discovered liquor, though yielding no gold, would become a powerful agent in separating this metal from gummy and mucilaginous substances, which he soon discovered it had the power of dissolving. The disappointed Alchymist finding it of no service in the object he had in view, abandoned its use, and happy would it have been for mankind had the invention of distillation perished with the disappointed hopes of its discoverer. The contrary however was the case, for in an hour big with destruction to future generations, a Spanish Physician in the thirteenth century mixed Alcohol with herbs, as a remedy in the treatment of disease. In a short time it was also used by the medical men in Italy, and for nearly two centuries it continued to be confined exclusively to the safe keeping of physicians. The process of preparing it, however, having been acquired by the monks, it was then introduced with their cordials and medicines, by the sale of which these recluses obtained considerable profits, and from being a medicine only to be used by the orders of the physician, it became an ingredient in numerous cordials, and as such was introduced into general but limited use, in almost every country in Europe. We have no record of its being used in England in any other form than as a medical prescription, till the year 1581, although it had been exhibited in considerable quantities to the miners in the quicksilver mines of Hungary, as a preservative from colds and damp, about seventy years before this period. The Reformation had now involved the Low Countries in a bloody contest with the bigoted. Elizabeth and Philip having sent troops to the assistance of the Dutch, they brought back into England the practice of using distilled spirits (Gin) as a cordial and exhilirant in fatigue. Thus was introduced into Great Britain the custom of spirit drinking: its deadly havoc, however, did not begin to manifest itself till the reign of William and Mary, when a law for the encouragement of distillation was enacted. This death-dealing statute poured its floods of destruction over the land with such rapidity as to astonish the nation by its deadly effects, and it was soon found absolutely necessary to check the dissipation which it had introduced. Smollet, in speaking of this time, describes the beastly excesses of the lower orders in the following terms:—"Such a shameful profligacy prevailed, that the retailers of this poisonous compound, set up painted boards in public, inviting the people to be drunk for the small expense of one penny; assuring them that they might be dead drunk for two pence, and have straw to lie on till they recovered." It was now admitted by all, that immediate steps must be taken to strike at the root of this evil. Fortunate would it have been for the present age, and more particularly fortunate for the American Continent, had the plan of forming Temperance Societies been then adopted; this mode of restraining the evil, however, was not once, as far as we can learn, thought of; and recourse was had to legislation, which, after many a fruitless effort, at last about the year 1751, succeeded in restraining the use of ardent spirits, by a heavy taxation, and by offering encouragement to the brewing of ale. From this period till the year 1827, the quantity of ardent spirits used in England was comparatively small, though in Scotland and Ireland it continued to be drank, and the only restraint upon public appetite was its high price, which was chiefly caused by the heavy excise taxes laid on the article. At this period, however, when a restoration of peace admitted of a reduction of taxation, the excise on spirits was reduced, under the erroneous idea that it was one of the necessaries of life; and this event operated as the opening of the flood-gates of death upon the nation, going on from destruction to destruction with such amazing rapidity, that the consumption has now arrived at nearly forty millions of gallons per annum.

Whilst the work of devastation was going forward with varied progress in England, it was not without its effects in America.—The Revolutionary War called many of the peasantry of the then British Provinces into the military ranks, and the practice of serving out ardent spirits as a daily allowance having obtained in the American Army, for which practice they had the example of their opponents: hundreds carried home intemperate habits, whilst the deference paid to the brave soldiers of the revolution afforded ready means of introducing spirit drinking more generally throughout the United States than ever it had previously been practiced. To add to this unfavorable state of things, the States became again involved in a war with Great Britain, and the habits of intoxication increased to such an extent, that when the attention of the country was called to the dreadful state of intemperance which was overwhelming the country, it was ascertained that out of a population of about fourteen millions, thirty thousand annually became the victims of intemperance, either by its direct effects, or by introducing fatal diseases, at a cost of little less than $30,-000,000.

In this awful state of things, it pleased the Almighty God to discover to his children on earth, that the surest remedy for this awful destroyer was total abstinence and voluntary associations for this laudable purpose, under the appellation of Temperance Societies—the rise, progress, and present state of which, we hope to be enabled to notice on a future occasion—*Con. Cour.*

From the Boston Sentinel.

The Comet.

There has been no little speculation on the subject of a comet, that it is supposed, will appear in the course of the present year. In presenting the annexed extract on the subject, we would remark that it has been a topic in Europe; and the people of France having been somewhat alarmed, the French Philosophical Academy, some time ago, caused calculations to be made on the subject, and published a report to allay the alarm which had seized the minds of the ignorant classes on the occasion. The result of their calculations went to show that no sort of danger was to be apprehended on the approach of this comet. The following we find in a paper before us:—

"The European papers speak of a comet that will appear within 60,000 miles of the earth's orbit, some time in the year 1832. If the earth should happen to be in that portion of its orbit, nearest the path of the comet, in its approach to the sun, they say its motion will be much disturbed, and serious consequences may reasonably be apprehended. N. Lalande has computed, that comets may pass within 30,000 leagues, without sensibly deranging the motion of the earth. The comet of 1740 approached so near the earth, as to increase its (the comet's) periodical time upwards of two days; and had its mass been edual to that of the earth, it is computed by La Place, the earth's motion in her orbit would have been equally retarded, and consequently have increased the length of the year nearly forty-nine hours. As no such effect was produced, the disturbing effect of the comet was considered insensible. The mass of the comet was 1,500th part less than that of the earth. In 1454, the moon was eclipsed by a comet, which must have passed within 200,000 miles of the earth; and it is known that no effect was produced by its attractive force, either on the earth or moon. The immense velocity of comets, may be a principal reason why they do not sensibly affect the motion of the planets. That of 1680, was calculated by Newton to move at the rate of 800,000 miles an hour; and Brydone observed one at Palermo in 1670, whose velocity he computed to be equal to 2,500,000 miles an hour. The comet of 1450 is best known by astronomers. Its period is computed to be about 76 years; though from its motion being disturbed by the planets, it is sometimes longer. It appeared it 1632, very bright; and was looked after with very great anxiety in 1758; but Clairault determined from calculation, that it would not appear till April, 1759. The increased length of its period he attributed to the influence of Jupiter and Saturn, near which it would pass. It accordingly approached nearest the sun on the 12th of March, 1759. If this is the comet to which the European papers refer, it will not appear till 1834 or 5. The distance of this comet from the sun, when in the extreme end of its orbit, is about, 82,000,000 miles; yet it returns regularly, and its period has been calculated by the mathematician within thirty days."

Fashionable Parties.

Christians often perplex themselves about questions of propriety in reference to their intercourse with the world. Ought I to go to such a place, to see my fashionable acquaintances; or to participate in such an amusement, called innocent? Or, as a Christian professor, ought I to forbear, at the hazard of seeming austere, gloomy or superstitious? The excellent Cecil says on this subject—If a sensible man, who were to meet him at any such place, would be inclined to say, "Sir, I did not *expect* to see *you* here;" that settles the question. I ought by no means to be there. He *ought not* to see me there.

This rule is brought to mind at the present time, by an incident related to us as having occurred a year or two since, at the house of a gentleman, distinguished alike for his piety and his wealth. A pious young lady, not unacquainted with society, was invited among others, to attend a *party* at the good Mr. ——'s house. What was she to do? Could she refuse? Ought she to have presumed that any thing unadvisable would occur at such a place? She went; but found enough of splendor to make her sick at heart, and in some respects, more of gaiety than she had witnessed at any other party in her days of thoughtless impenitence. She saw there six or seven of the clergy, who probably felt as she did, that it might have been better for them, and for the honor of religion, if they had declined the invitation. Perhaps the master of the feast was of the same opinion before the close of the evening. But a high example had now been given: Christians had been seen at a splendid, gay party, where the world, at such a day as the present, ought not to have expected them; and who that had been present, could afterwards open his mouth against the worldliness or gaiety or splendor, that should follow elsewhere in train.

It is best always to have fixed rules of conduct, in such matters—rules never to be violated. The above example has many a parallel among private Christians.—*West. Rec.*

Novel Reading.

"No young unmarried woman," says Jeremy Lewis, "ought to be permitted to read a novel of any description. Had I a daughter, with a heart of ice, and a face as grim as a lion's head on an antique knocker, she should never pore upon a tale of love, to make the ice smoke, or induce her to believe that her face was as good as her neighbors. Nature teaches us to sigh soon enough in all conscience, without our needing the bellows of imagination to inflate the lungs prematurely." Such sentiments from a novel writer must be allowed to come with considerable weight, inasmuch as they are in direct opposition to his interest.—*Constellation.*

The Unbeliever.

Still round him clung invisible a chain
Which gall'd forever, fettering though unseen.
Childe Harold.

I pity the unbeliever—one who can gaze upon the grandeur, and glory, and beauty of the natural universe, and behold not the touches of His finger, who is over, and with, and above all—from my very heart I do commisserate his condition. The unbeliever! one whose intellect the light of revelation never penetrated; who can gaze upon the sun, and moon and stars, and upon the unfading and imperishable sky, spread out so magnificently above him, and say that all this is the work of chance. The heart of such a being is a dreary and cheerless void. In him, mind—the godlike gift of intellect, is debased—destroyed: all is dark—a fearful and chaotic labyrinth,—rayless—cheerless—hopeless! No gleam of light from heaven, penetrates the blackness of the horrible delusion: no voice from the Eternal, bids the desponding heart rejoice. No fancied tones from the harps of seraphim rouse the dull spirit from its lethargy, or alley the consuming fever of the brain. The wreck of mind is utterly remediless; reason is prostrate; and passion, prejudice, and superstition, have reared their temple upon the ruins of intellect.

I pity the unbeliever. What to him is the revelation from on high, but a sealed book! He sees nothing above or around him, or beneath him, that evidences the existence of a God; and he denies—yea, while standing upon the footstool of Omnipotence, and gazing upon the dazzling throne of Jehovah, he shuts his intellect to the light of reason, and *denies there is a God!*

The Author of the New Birth.

The author of the new birth is the Holy Spirit. In the work of atoning for the sins of a lost world, help was laid on the Lord Jesus Christ, one mighty to save. He bare our sins in his own body on the tree, and we are, in the great concern of *justification*, pointed by faith to him, as *the Lamb of God that taketh* away the sin of the world. But in the matter of *regeneration* and *sanctification*, we are directed to the *Holy Spirit*. Hence it is said: It is the Spirit that quickeneth or imparteth life to those who are dead in trespasses and sins. John vi. 63. The washing of regeneration is called the renewing of the Holy Ghost.—Titus iii. 5. A man that is born again, is said to be born of the Spirit.—John iii. 5. And the whole work of holiness is called the sanctification of the Spirit.—2 Thess. ii. 13; 1 Peter i. 2. Those who receive Christ are born not of blood, or earthly kindred, nor of the will of the flesh, nor of the will of man, but of God. Compare John i. 13, with John iii. 5. and it will distinctly appear that this change is the work of the Spirit, the third person of the adorable Trinity. The work is so great as to be called a new creation and a resurrection, a work so great that nothing short of its Almighty power can be sufficient for its completion.—*Orth. Presb.*

An old Parisian with his Bible.

An old man, a marchant de cirage (a seller of blacking), made his stand for many years in a very crowded quarter of Paris. He was often observed to be occupied with some old book. A tract was given him; he was much pleased with it: others were lent him by the same person.—After a while, he expressed a wish for a Testament, and one was given him; and this made him anxious for the *whole Bible*. When he received it, he stood over it in ecstasy.—"Where shall I begin in this world of wonders, in this treasure of treasures! he exclaimed. I want to know it all at once, and I fear to lose any part by beginning to read it wrongly; give me a method." This poor creature was only permitted, by the police, to sell his blacking after sunset: in the day he was occupied in preparing it; but after standing in the street till late, to obtain five-pence or seven-pence by his merchandise, he devoted many hours of every night to studying and reading the sacred volume, by the feeble light of a lamp, to his wife, till one or two o'clock in the morning. It was astonishing to those who visited him, how rapidly he proceeded, not merely to read and to comprehend, but even to criticise the word of God. In a few months, at more than seventy years of age, he had obtained such a connected view of the scriptures, as to be much better acquainted with their historical contents than his Christian instructor. When he discovered the doctrine of justification by faith, he was overwhelmed with it; and he could not believe that any one had discovered it before, or at least, so clearly as himself. His wife being ill, she was obliged to go to the hospital; and her husband used to carry the Bible in a bundle of clothes, that he might read it to her. The priests soon heard of his having the Bible, and attempted to frighten him from reading it; they even offered him a comfortable support for life if he would give it up and return to confession.—He replied, "I should then be a hypocrite; and I would rather die with want than become one. Since I read this book, I can no longer give up my conscience to another." A lady called on him during the late extreme winter—found him in the greatest misery from the want of every comfort—she gave him some money to purchase firing. The old man attemped to fall on his knees, to thank God for his great mercy in thus relieving him. The lady said, "But this need not surprise you; He that sent his own Son into the world to die for your soul, will surely care for the little wants of your perishing body." The poor creature raised his eyes, his features assumed a striking expression, and, after a pause, said, "Ah! Madame, Madame, *voila le mystere!* I cannot understand it; it is too great for my poor faculties." "But you believe it?" "I adore it. May I tell you, Madame, how my weak intelligence explains it? That God once made a beautiful and perfect world—the evil spirit marred its holmes—God could no longer say in the complacency of his love, "it is good"—still he loved his own work, and he must renovate it—and he did so in the form and work of his Son. These are my poor ideas." The poor man had the calamity soon after this interview, to lose his wife; and had to sit alone, by the light of his lamp (which in fact, was only a cup of oil with a floating wick,) to seek company and solace in his "world of wonders and treasure of treasures."—[*London Tract Society*, 1831.

Teach Children to Pray.

From the Sabbath School Instructor.

The freedom, fervency, and propriety with which infant children may be accustomed to address their Father in heaven, are grateful to the feelings of a parent; but there is another result of unspeakably more value. I mean, the effect of prayer on the character of the child. Thus coming near to the great God, morning and evening, sheds a softening and holy influence on the heart of the child. A few illustrations may better express my meaning.

A little boy of three years old, whose mother had taught him only a form of prayer, was instructed to pray in his own words, and express all his wants and desires to God. His pious mother made every effort to render this practice agreeable to him. Very soon a most desirable change was perceptible in her child. A reverence for that holy name he was taught to love, a regard for serious things, and delight in prayer, were noticed. His mother usually put him to bed at night, but occasionally an aged grandfather retired with him, an old man, but a stranger to God. The little boy would kneel by his side, and pray to his heavenly Father to "bless his grandpapa and prepare him to die;" and then he would say "Now grandpapa, pray for me." No, my child, I cannot, was the reply; but the old man never left the room without deep emotion. The little boy continued to pray for his grandpapa until his death, which occurred soon after.

A little girl of my acquaintance, of five years, who had been taught to pray from infancy, injured herself severely by a fall. After recovering a little, she exclaimed, "Oh, how thankful I am that I did not hurt myself more. I had just been asking God to keep me, and he heard my prayer."

Another little child of four years, when reproved for some improper conduct, burst into tears, and as she knelt before God, she said, "Oh my heavenly Father, I am a naughty girl, indeed.—Be pleased to forgive me, and may I never do so again." This child was seldom told of any thing wrong, without saying "Dear mother, let me kneel down now, and ask God to forgive me."

"Mother, I have been happy all the day," said a lovely child, "because I asked God this morning to make me good and kind." I have seen a very timid child, in a scene of peril and danger, become calm and comparatively happy, when recollecting that she had that morning committed herself to the care of her Father in heaven. And often have I seen fretfulness and ill humour give place to cheerfulness and love, by the simple question, "Did you ask for patience this morning, my child?"

ZEAL.—The river that runs slow and creeps by the banks, and begs leave of every turf to let it pass, is drawn into little hollows, and spreads itself in smaller portions, and dies with diversion; but when it runs with vigorousness, and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted with little avocations, and to creep into holes, but runs into the sea through full and useful channels. So is a man's prayer; if it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and an hungry appetite, it passes on through all the intermediate regions of clouds, and stays not till it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.—*Jeremy Taylor.*

A Christian gentleman, when blamed by his commercial partner for doing so much for the cause of God, made this reply,—"Your fox hounds cost more in one year than my religion costs in two."

A RECEIPT FOR FAMILY PEACE.—An emperor of China discovered a family, of which the master, wives, children, grandchildren, and servants, amounting to a considerable number, all lived in harmony to a wonderful degree. On his expressing his admiration of the circumstance, and inquiring what means were employed to preserve quiet among so many peasons; the old man taking a pencil, wrote only—*patience, patience, patience.*

FAVOUR OF GOD.—As the sun ripens and sweetens fruits by shining upon them, without which they would be sour and unsavory; so it is the sunshine of God's love and favour that sweetens all earthly blessings, without which they would be but crosses and curses to them that possess them.

When my children come to years of discretion, capable of doing farther honor and service to God and their country, by some calling or profession, I must be sure to place them in such an one as may be no hindrance to that high and heavenly calling which they have in Christ Jesus, but rather contribute to further and promote it: that being, like tender plants, engrafted into the true vine, they may bring forth much fruit to God's glory, to my comfort and their own salvation.—*Bishop Beveridge.*

TEMPERANCE ANECDOTE.—A correspondent in Virginia furnishes the following anecdote: The proprietor of a tavern at a country seat in Virgina lately asked his bar-keeper if it would not be a good plan to build a portico to the bar-room, in which customers might drink, and which, besides being more easily accessible, might from its publicity attract attention and induce more people to drink.—"No," said the bar-keeper, "the temperance folks have half ruined the business already; we have many customers who will slip into the house to drink, who would leave us entirely if obliged to drink in sight of their friends."—*Journal of Humanity.*

Extraordinary decrease in the Consumption of Spirituous Liquors.—Up to 1829 there was a progressive increase in the consumption of spirits in Ireland. In 1830 there was a decrease on home-made spirits alone of 210,903 gallons; and in the first half of 1831 a decrease of 621,564 gallons; while in Scotland during the same time, the decrease was 503,697 gallons. In Langan district comprehending Belfast and its vicinity, there has been for the last year a decrease of 84,808 gallons, being nearly one third of the whole consumption.

MERCHANT TAILORS'
FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winte goods, consisting of

London Blue, Black, Olive, Green, Brown, Clare Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cut figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c.; Fancy silk pocket handkerchiefs suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguezs' patent system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.
Lexington, Sept. 20, 1831. 12-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and rithmetic; for those tuition will be $25 Stationary will be an extra charge. Payment to be made quarterly

JAMES BLYTHE.
Lexington, April 4th, 1831. 40-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—White Lead, by the single keg or quantity, for sale
Lexington, Ky. May 11, 1830. 45-tf.

Calvinistic Magazine.

THE four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. F. SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

TEMPERANCE TAVERN.

FOR the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests. G. H. BRISCOE.
Mercer County, Ky. Oct. 10, 1831. 15-tf

DR. D. J. AYRES,

HAVING united with **DR. J. TODD,** *late of Fayette County,* in the practice of

Medicine, &c.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found the place formerly occupied by the late Dr. E. M'DOWELL immediately opposite the Market House.
Danville, August 31st, 1831. 9-tf.

Christian Almanac for 1832.

JUST received at SKILLMANS' BOOK STORE, and for sale by the gross, dozen, or single copy, *The Kentucky Christian Almanac for* 1832. Merchants and others who buy to sell again will be furnished very cheap.

Also, a general assortment o Books for sale as above, very low for Cash.
Lexington, October 12, 1831 15 tf.

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